

For the Year ending 1750

Bartholomew Fair

I N

White Smithfield

To those *Three Days* to which it
is determined by the **ROYAL**
GRANT of it to the **City of**
L O N D O N.

Humbly Addressed

To the Right Honourable the
LORD-MAYOR, and to
the Worshipful **COURT** of
ALDERMEN, and to the
COMMON COUNCIL.

L O N D O N,

Printed in the Year, 1750.



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REASONS *for the Limit-
ing of Bartholomew-Fair
to the Three-Days, spe-
cified in the Grant there-
of.*

THE Happiness and Prospe-
rity of the *Great and Weal-*
thy City of London, our Au-
gust Metropolis, are so much the In-
terest and Honour of this whole
Island, that every Inhabitant thereof
is, by *Self-love* as well as *Duty*, bound
to promote the Welfare of it, as he
is capable: Which will be, it is ho-
ped, a just Apology for the present
Address to the Honourable and
Worshipful *Magistrates* of it, by
who are a considerable Number.

for the due *honour*
Citizens and Inhabitants of this
City, and the Parts adjacent.

We consider the City of London
as one of the most *Renowned* and
most *Desirable* Cities in the World;
And we solemnly profess, that we
have no Design to prosecute by this
Address but the true *Honour*, *Pros-*
perity and *Peace* of it, in subordina-
tion to the *Glory* of Almighty God.

In order to this, we conceive it
needless to debate before Wise and
Accomplish'd Citizens, and much
less before judicious and enlightened
Christians, what are the most direct
and most effectual Means to make
a City or People happy. The Light
of Nature shews us that it must be
by promoting good Order and good
Manners, and by suppressing the con-
trary; and the Light of Revelation
assures us farther, that without this,
The Lord will not keep the City, and
therefore that in such Case both the Pe-

It is

of Bartholomew, Poet
litician and the Soldier will labour
vain to preserve it.

The natural consequences of Vice
are directly and necessarily pernicious,
as well in Public Bodies as particular
Persons. Extravagance is its
very Nature, Disorder its constant
Product, and Ruine its certain End.
Where the exorbitant *Lusts* and *Passions*
of Men have no Check from inward
Principles, nor any Restraint
from Civil Government, they will inevitably
destroy the Public Peace and
Prosperity, no less than the Happiness
and Salvation of the Persons that indulge
them.

Where the Principles of Sobriety
and Diligence, Justice and Frugality,
as well as those of Piety and the Christian
Faith, are overborn by contrary
Inclinations; where Men have cast
off all Fear of God, and of the Punishments
of another World, and do not see any
such Execution of Penal

Reasons for the due limiting
Laws from the *Magistrate* as may be termed a *Terror to Evil doers*; what can hinder them from indulging their Lusts at any Rate? They will not scruple to break into their Neighbour's House to spoil his Goods, pollute his Bed, or shed his Blood. In a Word, they will ply all the Craft and Power they are Masters of, to Cheat and Deceive, to Rob and Impoverish others, in order to make Provision for their own Lusts, which always make very extravagant Demands.

Hence arise the vast Numbers of *Theives* and *Robbers*, *Coiners* and *Shop-lifters*; who annoy the Commerce of honest Citizens in the Day, and disturb their *Repose* in the Night. And when this lewd and ravenous Crew have greatly hardened themselves, and multiplied their Numbers, they usually form themselves into a sort of a *Political Body*, pitch-

ing

of Bartholomew-Fair.

ing on Places for their Rendezvous, and agreeing on Methods for the Management of their evil Purposes. And thus they become an open and daring Enemy to good Government, are able to make a Stand against Authority, and are evidently an Over-match to inferior Officers.

This is so far advanced, even in this *Great and Honourable City*, that it ought to animate every good Citizen to wipe off the Reproach of it. For it is an intolerable Shame that the Thief, or his Companion in Trade, dares to appear and treat with the injured Person, on what Terms he shall have his own Goods again; and this altogether as confidently as an honest Trades-man sells his proper Wares in his Shop.

Surely the Multiplication of *Work-Houses*, with a due Inspection and Government of them; and a turn-

Reasons for the delimiting
ing of one Point of our inferior
Penal Laws thisway, cannot but be,
next to Religion, one of the most
suitable Remedies to these Mischiefs.
For by this management, the Pub-
lic will at once be eased of their
disturbing and wasting Villanies,
and be secured of their Labours:
And the Criminals themselves will
be set into the best way imagina-
ble to be reduced to a sober, dili-
gent, and frugal way of Life.

These things call the more loud-
ly for speedy Consideration and Re-
dress, for that the Hardiness and
Impudence of Men in their Vices
do even naturally, as well as by the
Instigation of the Devil, bring them
to *desse* GOD, *blaspheme* his Name,
and *challenge* his Vengeance; shew-
ing at the same time Contempt of the
Divine Power, as plainly as Rebellion
against it. This is a Crime of in-
finite Danger to the Community
where

of Bartholomew-Fair.

where it is found; and we may rationally think, that it would have pulled down Vengeance on this City long before this, had not some worthy Persons stood up amongst us in the Spirit of *Phinebas*, thro' the Mercy of God to us, to oppose, prosecute and punish great Numbers of these Miscreants.

May we therefore, the hearty Lovers and Well-wishers to the Prosperity of this City, be permitted to address our Selves to the *Principal Magistrates* thereof, as to the *Guardians* and *Conservators* of its Welfare and Safety; humbly requesting their utmost Efforts, not only against the flagrant open Acts of Impiety and Vice that shall be found in this City, but also against all apparent *Inducements* to Lewdness and Debauchery, and against the visible Occasions of Disorder and Misdemeanour: For if we spare the *Roots*, we lop the *Branches* to no purpose.

Reasons for the due limiting

This is the rather to be considered at this time, because there is now a favourable Opportunity for the Worthy Magistrates of this City to do an unspeakable Benefit to it and to Posterity, by the due Limitation and Restriction of the Yearly Fair in *West-Smithfield*, which is usually called *Bartholomew-Fair* from the Time in which it is kept.

We have perused many *Royal Charters* and *Writs*, in which the Liberty of keeping this Fair is granted to this City, from the Reign of King *Edward the First* to this present Time; and in all those *Charters* and *Writs*, the Time of keeping it is specified to be *Three Days*; only in the Charter granted by King *Charles the First*, the Time is not mentioned, but supposed to refer to the former Grants; which do declare it to begin the Day before the Feast of *St. Bartholomew*, and to continue one Day after

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of Bartholomew-Fair.

it, for the Sale of Live Cattle, Leather, and other Wares and Merchandise: And for this, Three Days are sufficient.

But now, to lengthen this Fair to Fourteen Days, when sad Experience shews that this Over-plus is extremely abused by the Keepers of Lewd and Licentious Booths, and the Concourse of the worst of People from all Parts, to the Ruine of many Young People and others in their Health and Estates, and in their Virtue and Christian Hope; is very contrary to the Intention of the fore-said Grant, reproachful to the Government of this City, and destructive of Virtue and good Order.

Indeed the Disorders and Mischiefs of this Fair, as now unnecessarily and perniciously prolong'd, are public and notorious, and need no Proof; yea, they are crying and intolerable, and call for speedy Re-

Reasons for the due limiting

refs. Every Body knows it to be a meer *Carnival*, a Season of the utmost *Disorder* and *Debauchery*, by reason of the *Booths* for Drinking, Musick, Dancing, Stage-Plays, Drolls, Lotteries, Gaming, Ruffling, and what not. By which it is made a meer Riot, an open Scene of Lewdness and Licentiousness, in which Multitudes of *Cheats*, *Panders*, and *Ruffians*, ply their utmost Craft and Power to delude, debauch, and destroy all they can.

Let one Instance suffice at present to prove this Charge upon them. In one of the Booths the last *Bartholomew-Fair*, there was exposed to publick View, a large Book of coloured *Figures* and *Postures* of the utmost *Obscenity* that the Enemy of all Modesty can be imagined to devise, or the most nasty sink of Uncleanness in the World able to produce. Rome it self would blush

at it, *Heathens* would lift up a Cry
against it, and no well governed
City in the World would bear it.
One Minute's View of this consum-
mate Piece of Impudence by young
and languine People, were enough
to undo them. The worthy *Ma-*
gistrates of this City have therefore
done very honourably, in ordering
an impartial *Prosecution* of the Per-
sons concerned in it by Course of
Law; where it is hoped it will meet
with such Punishment as may de-
ter all others from Practices of the
like *villanous Nature*.

This is the more earnestly to be
desired, because we have of late
been infested with several Printed
Books interleaved with the most
nasty Pictures, and with the very Po-
stures of *shameless Aretine*, to the
Scandal of the *Christian Religion*,
and the Reproach of all *Civil Go-*
vernment.

Alas!

Alas! *Piety, Virtue, and Govern-*
ment, have lost their *Force and Pow-*
er, and are but empty *Names and*
Forms, if such horrible Crimes as
these go unpunish'd and unsuppress'd.
It must be granted, that it is not
possible for all the *High-way Men*
and *House-Breakers* in the Nation,
to do so much Harm, as these de-
bauching Scenes of Lewdness and
pernicious Snares of the Devil. And
in Truth, he did not spread his Nets
in vain the last Fair; for there were
about *Eighty* Persons apprehended by
the Peace Officers there, in the Acts
of Lewdness, Disorder, and Debau-
chery. But what were these Disorders
to the Multitudes that escaped the
Eyes of a few Officers in the Crowd,
or that were done in Darkness and
Retirement?

It is impossible to number up the
profane Oaths, Curses, Obscenities, De-
baucheries and Disorders of any one of
these

these yearly *Carnivals*: Or to say, how many Servants and young People have been decoyed and ensnared by Gamesters, Strumpets, and licentious Persons, to their Parents Grief, their Masters Loss, and their own Ruine. Besides which, several horrible Murders have been committed there, which give a Crimson Dye to this complicated Guilt: And nothing better can reasonably be hoped from such a Concourse of Multitudes of the worst of Men.

Could we but lay before the Worthy *Magistrates* of this City a compleat List of all the Acts of Prophane-ness, Disorder and Dishonesty, that have been committed in any one of these *Fairs*, since they have been protracted to the Space of *Fourteen Days*, it would be the best Argument we could use to demonstrate the Necessity of reducing it to its proper Limits: For then it would appear not

Reason for the late ending
not only unreasonable, but unsuffer-
able that it should continue longer
than the lawful *Business* of it requires,
and than the Cryer publicly proclaims
it, that is, for *Three Days*; at which
time also, the Court of *Pye-powders*
breaks up; denoting that the just Term
of the *Fair* is then ended.

There is now a very proper Sea-
son for the *Redress* of this great and
pernicious Disorder; for that the
Lease of Twenty One Years, by which
the Profits of this Fair were farmed
to the late Sword-Bearer, is now near
its End: And there was a very
prudent *Order* made at a Court of
Lord-Mayor, Aldermen, and Com-
mon Council, 26 October 1705, in
the Mayoralty of Sir Owen Bucking-
ham; That no farther Demise of Bar-
tholomew-Fair be entered upon, before
publick Notice be given to that Court
by Summons to that purpose, and the
special Directions of that Court thereupon.

So

of Bartholomew-Fair.

So that now the whole State of that matter is likely to be debated in the Presence of the *Chief Magistrates* of this City, before any new Grant of it can be made ; at which time we cannot but promise our selves a full Remedy to the former Disorders, from the Piety, Virtue, and Prudence of that *Honourable Court*,

The Profit arising to the City from the late Demise of this Fair, was *One Hundred Pounds per Annum* : And if the whole of that Sum may not be advanced when the Fair shall be reduced to its just Limits ; so mean and contemptible a Consideration as this, cannot be imagined to induce any worthy Citizen to oppose this necessary Retrenchment ; since a Sum *Ten Thousand times* greater cannot make amends for the Mischiefs brought on this City by those *Flood-gates* of Impiety and Disorder that are opened by the prolonging of it. B And

8 *Reasons for the due limiting*

And for this Reason, the Hospital of *St. Bartholomew* cannot have any just ground of Complaint, if the Rents of their Shops in the Cloysters be abated on this Account. If any one objects, That by reducing this Fair to *Three-Days*, the Charitable Provision for the Sick and Lame in the Hospital will be diminish'd: In answer to this, let it be considered, That God will not accept the *Hire of a Whore*, or any Profit arising from *Vice*, for an Offering: And as for Charity to the Diseased, there are so many Persons reported to have gotten the worst of Distempers at these Seasons, who also very often transmit them to their Innocent Relations and Posterity, that it is one of the greatest Acts of Mercy to the Public, to prevent the Means of such radical Mischiefs.

But

of Bartholomew-Fair.

But if *worldly Profit* may be allowed to be a good Plea for Vice; what Answer can we make, when Houses of *Bawdry*, and Dens of *Thieves*, urge the same Argument for their way of Life? Our Religion will answer their Plea in a Word, if we will sincerely consult it; for we there learn, that we are not *Redeemed* from Sin and Destruction by *such corruptible and mean Things as Silver and Gold*, but by the *precious Blood of Christ*: And therefore, that the *Gain of the whole World* cannot make amends for the *Loss of one Soul*.

If any Person shall yet argue on the Point of *worldly Advantage*, let him consider, that it cannot be any *worldly Advantage* to Citizens, to support *Cheats* and *Corrupters* of their Children and Servants; nor to expose their City to *Fines* and *Mulets* that may by *Law* be laid upon it in the Case of *Murder* or *Riot* commit-

10 *Reasons for the due limiting*
ed in that Fair, after the legal Ex-
piration of it; or to forfeit the *Grant*
of this Fair wholly by such Abuses.

There is one Circumstance in the
prolonging of this Fair to *Fourteen*
Days, which makes it very grievous,
and, one would think, should ren-
der it intolerable; which is, that
hereby the Lewd Booths continue
even on the *Second Day of Septem-*
ber, that sad and mournful Day in
which this Noble City was former-
ly turned into *Ashes* by a deplorable
desolating *FIRE*, and on this Ac-
count is now by *Authority* set apart
as an Anniversary of *Humiliation* be-
fore God, to lament those *Offences*
which pulled down such consuming
Wrath on this City. And, alas!
What can it be less than *Mocking* of
God, to lament Sin in our Churches,
and indulge it in our Streets? For
tho' the Booths do not openly Act
their Extravagancies on this Day,

by Bartholomew-Fair
but have a Day added to their Bar-
gain in lieu of it; yet there is such
private Resort to them, that in the
very last *Fair* much *Gaming* and *Dis-*
order abounded therein, and we know
one Person that was on that very Day
ruined there by *Gaming*.

It must therefore be said, that this
City will in vain appoint a *Fest* to
lament Sin, if it allows at the same
time, the known *Occasions* and *Means*
of its Increase, which will at last
bring on the like Desolation.

The Burrough of *Southwark* hath
found this literally true; and have
prudently removed the Cause of
their Calamity. For whereas a
great *Fire* broke out in the Time of
their Fair, *A. D.* 1689, which con-
sumed many Houses and did much
Damage; the Inhabitants prudently
considering that this *Desolation* came
upon them by means of the *Disor-*
derly Booths which were Erected in

Reasons for the due limiting
this Fair, and by the just Vengeance
of God for permitting such a preg-
nant Cause of Licentiousness, have e-
ver since forbidden the setting up
of Booths there, and have not suf-
fered any to be Erected. May the
prudent Citizens of London consider
this, and do likewise.

It is true, that many good Orders
have been made for the Regulation
of *Bartholomew-Fair* by several of the
Lord-Mayors of this City, in their re-
spective Mayoralties; but all have
been ineffectual by reason of the
Lease of 21 Years, which allowed
the continuance of the Fair to 14
Days, which afforded such a plentiful
Harvest to the Keepers of infamous
Booths, by reason of so long a Time
granted them for their in-gathering,
that they flocked to it from all Quar-
ters: Which they would not have
Encouragement to do, were the Fair
to be concluded on the *Third Day*.
That

That unhappy *Lease* expires August 10. next, and we have all the Reason in the World to hope, that after so long and mournful Experience of the *Offences* against God and *Mischief* to this City, that have undeniably risen from the undue prolonging of this Fair, it will henceforth be punctually and strictly limited to *Three Days*, with good Regulations for those Days on which it shall be held. This will eminently tend to the *Glory* of Almighty God, the *Renown* of this Great and Magnificent City, and to the *Advantage* of Posterity. And when all things are duly considered, it will appear, that it is a greater and truer Glory to a City to be remarkable for its *Piety*, *Justice*, and good *Order*; than for the Splendor of stately *Buildings*, *Riches*, or *Fortifications*. Yea the Former will be the Glory, Strength and Safety of a City, when the Latter may be crumbled into

Reasons for the late limiting
Dust and Ruine. In that Day, saith
the Prophet *Isaiab*, shall this Song be
sung, We have a strong City; Salvation
will God appoint for Walls and Bulwarks.
This our City, we see, hath no strong
Fortifications raised by *Humane Art*,
may it therefore secure *Divine De-*
fence, and then it will remain in
greater Safety and Prosperity than
an *Arm of Flesh* can possibly see it.

Those Worthy *Magistrates* there-
fore, who any way advance good
Manners in this City, and suppress
the contrary, are the greatest *Pa-*
trons and *Benefactors* to it: And a-
mong the Rest, they that duly re-
gulate this *Fair*, and Redress this
matter of Complaint, will render
their *Names* Honourable, and their
Memories Fragrant to Posterity. And
as several *Grand Juries* of this City
have presented the Continuance of
this Fair above Three Days, as an
Encouragement to Lewdness and
Debauchery.

Debauchery, to the Repeach of the
Government of this City: These
very *Presentments* (of which we have
several before us) will be so many
publick Testimonies of the Honour
due to the *Magistrates* who Redress
this common Grievance.

Yea, the best and most substan-
tial of the Inhabitants of *West-Smith-
field* and the Parts adjacent, will be
thankful for this Redress; for we have
seen a Petition Signed by no less
than *Thirty* of them; wherein they
earnestly Petition the *Lord Mayor*
and Court of *Aldermen* for a Remedy
to the intolerable Disorders which
commonly attend this *Fair*, as
now prolonged, by reason of the
Concourse of Multitudes of ill Peo-
ple of all sorts to it.

Could the Pious and Zealous
Martyrs, who for the sake of the *Pa-
rity* of the Holy Gospel, gave their
Bodies to be burnt in this very
Smith-

could they, I say, appear
and speak their Sense of the Things
now done therein, even on the *Feast*
of one of their *Glorious Fellow-Ci-*
tizens above; they would certainly
rebuke the *Debaucheries* acted on
the *Glorious Scene* of their *Martyr-*
dom, with a vehemency that can-
not be expressed. They would ap-
pear as their *Redeemer*, the *Judge* of
the *World*, ere long will, in *flaming*
Fire against all *Ungodliness* and *Unrig-*
hteousness of *Men*. But here we must
take off our *Hand*, and hasten to a
Close.

Upon the whole matter; It can-
not be denied, that the *Great* and
Noble City of *London* is for its heal-
thy and commodious *Scituation*, and
for its *Trade* and *Wealth*, *Plenty* and
Magnificence, one of the most *happy*
and *renowned* *Cities* in the *World*;
especially if thereunto we add the *Ease*
and *Freedom* it enjoys under the best

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temper'd Government, in the Hands of
 one of the *best of Princes*, which, like its
moderate Climate, is neither frozen by
 a torpid Democracy, nor scorched by
 a torrid absolute Power; and above
 all the Rest, is Bless'd with very
Splendid Beams of the Holy Gospel.
 O! what a glorious *Complication* of
 Mercies are here to render it the
 most perfect Scene of Happiness un-
 der Heaven! And nothing is want-
 ing to accomplish this, but a general
 Cure of the *Impieties* and *Divisions* of
 it. With what a Depth of Sorrow
 therefore must we consider the *Black*
List of Prophane and Vicious Words
 and Deeds that abound in this City,
 after the View of such a *Splendid Cata-*
logue of its Blessings and Enjoyments.
 How can your *Christian Spirits* bear
 it, O ye polite and ingenious Citizens,
 that it should be said of your Great
 and Noble City, that it is *Opulent*, but
Vicious; *Healthy*, but *Prophane*; *Plu-*
rious

but *Intemperate*; *Free*, but *Licentious*? O! pull up the Spirits of *Men* and *Christians*, to wipe away these *Reproaches* by suppressing these *Disorders*. Suffer not your *Admirable* City to sink, first into *Reproach*, and then into *Ruine*, by *Follies* which it is no less your *Honour* than your *Safety* to *Redress*. *Discern*, O *discern*! in this your *Day*, the things that belong to your *Peace* and *Bliss*, *Temporal* and *Eternal*.

To conclude. If *Magistrates* are obliged to preserve good *Order* and the *publick Peace*; if *Parents* and *Masters* are in *Duty* bound to prevent the laying of pernicious *Snares* before their *Children* and *Servants*; if the *Reason* of every *Man*, and the *Faith* of every *Christian*, engages him to hate and to discourage all *Vice* and *Impiety*; and if every good *Citizen* is by the *municipal Laws* of his *Corporation* bound to seek the

Wel-

of Bartholomew-Fair.

Welfare of his Community, and to prevent the Mischiefs that he sees coming upon it: It must be granted, that there is not a Person in this City but is obliged in Conscience, as well as Interest, to oppose, according to his Station, the illegal Encroachments and mischievous Abuses of the Scandalous Bartholomew-Fair.

F I N I S.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT
CHICAGO, ILL.
JANUARY 1900
TO THE EDITOR OF THE
PHYSICAL REVIEW
SIR,
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the article on the "Theory of the Photoelectric Effect" published in the 1st issue of the 1st volume of the Physical Review. I am sorry that I have not been able to reply to you more promptly, but I have been so busy with other matters that I have not had time to do so. I am, however, glad to hear that you are interested in the subject, and I am sure that you will find the article of interest. I am, Sir, very respectfully,
Yours truly,
J. H. P. J. H. P.

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